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And to gather the ripe, gold ears,
Unless we have first been sowers,
And watered the furrows with tears.
It is not just as we take it,
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers.*

— Goethe

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OBIT "As one by one the Master calls . . ." remorselessly are removed old friends and fraters, to "a higher degree."

For years the editor of this magazine enjoyed the confidence and the intellectual companionship of three men, each editor of a Masonic periodical in a different part of the United States.

The symposium in which they participated monthly over a period of years was read and reprinted universally, but Time inexorably took its toll and now remains but one of us to whom Freemasonry meant so much and to whom the companionship of his fellows brought great happiness.

Joseph Fetterly of *Masonic Tidings*, Milwaukee, Joseph Morcombe of *The Masonic World*, San Francisco, and now William Rapp of the *Chicago Chronicler* have gone to their reward. Their passing leaves the world poorer for their passage. It has been a delight to know them.

WILLIAM CHARLES RAPP

To many thousands the death of William Charles Rapp, former editor and publisher of *The Masonic Chronicler* of Chicago, at the home of his daughter in Los Angeles, May 8, came as a distinct shock.

His life had been devoted to the service of Masonry. He was a Past Grand High Priest of the Grand Royal Arch Chapter of Illinois and a past Most Illustrious Grand Master of the Grand Council of Royal and Select Masters of Illinois. He was a Past Master of his lodge, a Past Patron of his Eastern Star Chapter and Past Commander of his Commandery. He also held membership in the Scottish Rite and other Masonic organizations.

His service as a field agent at the Masonic service center in Chicago during World War II was appreciated by Grand Lodge officers and those who took advantage of the service rendered there. He was seventy-seven years of age.

*"Farewell, dear Voyageur—the river winds and turns;
The cadence of your song wafts near to me;
And now you know the thing that all men learn:
There is no death—there's immortality."*

GNOSTIC SCRIPTURES The Académie des Inscriptions et Belles Lettres recently heard a communication from the young French scholar M. J. Doresse on the biggest find of papyri ever made in

Egypt, nothing less than the whole corpus of the scriptures of the Gnostic sect—over 1,000 pages forming originally twelve volumes dating from the middle of the third to the early part of the fourth century.

Of these twelve volumes nine have their leather bindings, although some of them are damaged inside, while the remaining three consist of varying numbers of loose pages. The thousand pages contain 37 complete works and five in a fragmentary condition. All these works were lost. They are all in Coptic and constitute the earliest monuments of the Coptic language.

Some of the works are evidently translated from the Greek: some may be original compositions. Some can be identified as those from which Irenaeus and other early Christian fathers quote in their polemical anti-Gnostic writings. Others are totally unknown and many are specifically described as secret works not to be shown to unbelievers, so that those opponents of the Gnostics, through whom the sect has hitherto been chiefly known probably never saw them.

The Gnostic sect which, arose in the second century A.D., was something between a heresy from Christianity and a new religion, and was one of the points of contact between the intellectual and religious currents deriving from Christianity, Judaism, late Classical and Egyptian Mysticism, Manichaeism, and, possibly, Zoroastrianism.

The works recovered will thus cast a flood of light on the centuries when Christian theology was crystallizing and pagan philosophy, in its last form of neo-Platonism, was flowering. There are five works attributed to Thrice-Great Hermes, but also works with such titles as "The Ascension of Paul the First" and "Second Apocalypse of James," "The Gospels according to Thomas and Philip," "The Secret Book of John," "The Five Revelations according to Seth," and "The Gospel of the Egyptians."

Although a number of titles are identical with those of known Christian apocryphal gospels the works bearing them do not appear to be the same ones. A number of mystical works are concerned with Noah. M. Doresse states that several at least of these works are of striking literary and religious beauty, especially those attributed to Seth. (The Gnostics gave so much importance to Seth that they were popularly known as "Sethians.")

Eight of the volumes are in the Sabidic dialect of Coptic, but in a more archaic form than any works hitherto known, and three are in a dialect hitherto unknown. The earliest manuscripts are so near the origin of written Coptic that there is hesitation in the use of the special Coptic letters added to the Greek

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

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alphabet to express Coptic sounds. Apart from the purely philological importance of the text, they show that it cannot be presumed that written Coptic was primarily associated with orthodox Christianity.

These volumes were originally found by fellahin in a jar near Nag-Hammadi, thirty miles north of Luxor, on the east bank of the Nile, probably at the beginning of 1946. The discoverers apparently sold them for small sums to traders, and may possibly have destroyed some

of the pages. It is probably at this stage that three of the volumes lost their covers and became mere collections of loose pages.—*Manchester Guardian*.

In view of the esoteric nature of much Masonic thought the important discovery above recorded will be of interest to students who are forever seeking to find association with the remarkable mysteries of Ancient Egypt and their relation to our Ancient Craft.—ED. CRAFTSMAN.

ANCHOR AND ARK

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The Anchor and Ark, as a symbol in the Master Mason degree, is very old. It is found on the earliest charts in this country and in the first Webb Monitors in practically the exact language now used in most rituals. In England it is, of course, much older.

Its symbolism is too obvious to need much comment. The ark is a means by which the soul is transported from one life to another; by which man is saved from the storms of life by a faith. The anchor supplies something to which to cling, some point of safety to which to hold in the stormiest of life's days; a real hope for a better life to come.

Hunt says nothing about it in his fine book on *Symbolism*; Street is factual and dull; Haywood, in his fine *Symbolical Masonry* gives more facts and inspiration, but only for two and a half pages; Mackey is very short and practical on the subject; the late, great Dr. Frederick W. Hamilton, one-time President of Tufts (Massachusetts) and for many years Grand Secretary in Massachusetts, wrote of the symbol only this: "The anchor, as a symbol does not appear before the Christian era. The ark appears to have been substituted by Masonry for the ship, an ancient symbol of life and more particularly of its close. In early Christian symbolism the church is represented as a ship which carries the faithful safely over the sea of life. The comparison of life with the sea, or the metaphor describing the course of a human life to a voyage, are obvious and doubtless of great antiquity. It is reasonable to suppose that Masonry, while accepting in a general way the ancient symbols, substituted the ark for the ship as being more inclusive. The ship bears a select company to their destined port. The ark reminds us of Noah's ark which saved all living things from destruction by preserving a pair of each kind from the common doom."

And yet there is much of interest beyond the mere symbolism of an emblem which is but one of many in the Master Mason's degree, and a little hunting through any books gives some curious and interesting sidelights, of which the following pages are but hints of what may be had by him who will spend the time.

The ark of the Anchor and Ark is of course the ark of Noah, and not the Ark of the Covenant, which was within the *sanctum sanctorum* of Holy of Holies of the Tabernacle and later Solomon's Temple.

In the time of Moses (B.C. 1250 approx.), ark was a common name for a structure which concealed and which also floated. Readers of the Great Light will not overlook the story of the mother of Moses concealing him until he was three months old, then making "an ark of bulrushes which she daubed with slime and with pitch and put the child therein; and she laid it in the flags by the river's brink." Ex. 2:3 (slime is probably bitumen).

This ark was made of the long stems of the Nile rush, or papyrus, either woven or bound together and plastered with bitumen and pitch to make it water tight; in plain English, the mother of Moses made a small boat. Similar light boats are mentioned in Job 9:26 and Isaiah 18:2; "vessels of bulrushes upon the waters."

Curiously enough, Sargon I, ancient Babylonian king, who lived 2800 B.C., was also born in secret, committed to the river by his mother in a basket of rushes and found and reared by one who used the river to irrigate his fields! The Greeks have a similar story of a man named Belitaras.

In ritual the symbol is dual, but in many charts, illustrations, lantern slides—and, very oddly—in the jewel of a Royal Ark Mariner—it is triple, having the rainbow as a most important part. Of course the rainbow is an important part of the Biblical story of the deluge (although *rainbow* does not occur in the story in Genesis—it is simply "my bow" and "the bow"). It is as *rain-bow*, however, that the bow appears in a number of the other deluge stories in which a boat, chest or ark is also important.

The symbol of a boat as the means of passage from this life to the life beyond is ancient. In Egypt the soul of the departed passed over to Amenti, the Hall of Judgment. Fabled Charon was the ferryman who conveyed the spirits of the dead across the rivers Acheron and Styx to the Elysian fields—provided the deceased's relatives or friends had put a coin within his hand or mouth to pay "Charon's toll."

Lovers of the sonnet will recall Eugene Lee Hamilton's beautiful "Idle Charon":

"The shores of Styx are lone forevermore,
And not one shadowy form upon the steep
Looms through the dusk, as far as eye can sweep,

To call the ferry over as of yore;
 But tintless rushes all about the shore
 Have hemmed the old boat in, where, locked in
 sleep
 Hoar-bearded Charon lies; while pale weeds
 creep
 With tightened grasp all 'round the unused oar.
 For in the world of life strange rumors run
 That now the soul departs not with the breath,
 But that the Body and the Soul are one;
 And in the loved one's mouth now, after death,
 The widow put no obel,* nor the son,
 To pay the ferry in the world beneath.

The story of the deluge and the ark is not only Biblical; it is world wide in extent and hoary with antiquity in the history of hundreds of primitive societies. Eskimoes, Mandans, Minnetarrees, Delawares, Fiji Islanders, aborigines of Australia, to mention but a few, all have traditions and myths of a great deluge at some early time. The story of Atlantis, the lost continent, is but an inversion of the tale; whether the waters rise and cover the earth or the earth sinks beneath the waters, the result is the same. And written history covers more than one instance in which an island has sunk beneath the sea—doubtless the descendants of any survivors will also tell the tale of a flood which engulfed their world and their ancestors!

Abington Bible Commentary speaks of the tale of the flood and ark as common to many peoples, clearly as not originating in Palestine but somewhere—perhaps Mesopotamia—where are wide level plains on which a flood might indeed come from rains, just as Oregon and Washington in 1948 had devastating floods from too great a mountain run off of water into valleys.

Nelson's Encyclopedia has this to say of the stories of the deluge:

"Deluge legends are of common occurrence in folklore and early literature, the classical story of Deucalion and Pyrrha being typical of similar myths in India, Persia, Babylonia, Syria, and Asia Minor. The Babylonian (or Akkadian) tradition presents a striking correspondence with the Bible story. It relates how Parnapishti or Xisuthros was forewarned by Ea, the god of wisdom, of the coming catastrophe, and commanded to construct a huge vessel. Accordingly, he builds a ship 600 cubits long, 60 broad, and 60 in height, smears it with bitumen, brings in the members of his family and the animals, and shuts the door. A storm of six days ensues. When the waters begin to abate, Xisuthros steers for Mount Nizir, and sends forth in turn a dove and a swallow, which return; then a raven, which does not. Xisuthros then comes out, offers a sacrifice to the gods, who are well pleased with it, the rainbow appears in the sky, and a covenant is struck between Xisuthros and Bel, the former together with his wife, being now exalted to the godhead.

"It is now widely held that, as the Babylonian ac-

count is the older, the narrative in Genesis must have been borrowed from it, though some authorities believe that they are both derived independently from a common Semitic source. Both are connected with moral and religious ends, in both man's sin is the cause of the catastrophe, both end with sacrifice and a covenant. The principal difference is in the virtual monotheism of the Hebrew as against the polytheism of the Babylonian story."

The reader must decide for himself whether so widely dispersed a legend had its foundation in an actual occurrence; or if it is but one of thousands of myths which were the literature of primitive peoples.

No matter what theory is acceptable, the obvious connection of a boat, chest, ark, and safety is obvious.

The anchor is an ancient device; doubtless the first men who ventured in boats beyond rivers into harbors tied ropes to stones, or baskets of stones, which, thrown overboard, held the vessel from the action of current, tide or wind.

Metal anchors, in the form we now know them, were in use in ancient Rome before Paul's time. Then, as now, they had shanks, and stock (bar) near the top, crown (lower and curved arms) and flukes.

Epictetus, stoic philosopher (60 B.C.) connected ship and anchor to hope; he said: "We ought neither to fasten our ship to one small anchor nor our life to a single hope."

The anchor does not appear in the Old Testament; nothing is said about anchoring the Ark when it had finished its voyage and come to rest in the Ararat Mountains. And even in the New Testament, it appears in but four places.

The first of these is in Chapter 27 of Acts, which tells of Paul's journey to Rome. Readers will recall the storm, the vessel being buffeted and driven by the winds, the fear of all that death would come and Paul's promise that "there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

Finally the sailors could take soundings; first twenty fathoms and then fifteen, and then "fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day."

The word occurs twice more in this tale of shipwreck and saving.

In Hebrews, Chapter 6, however, is the quotation which is generally accepted as having made the anchor a Christian symbol of hope. Verses 18 and 19 read: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

There are not many references to the sea in the symbolic Masonic ritual; the cedars of Lebanon were conveyed by sea; there is a Seafaring man; Moses conducted the children of Israel through the Red Sea; etc. But both ark and anchor have been used in other than Symbolic lodge rituals to a considerable extent.

The wide spread of the deluge legend and belief in it as a truthful tradition gave rise to many specialized forms of worship; generally called Arkite Worship. It is generally concerned with the sacredness of high mountains and is coupled with some reference to an ark, chest, basket, coffer. It is not to be confused with the Arkite of the Old Testament. The Arkites of Genesis and Chronicles were inhabitants of Arka, a town and district of Phoenicia.

The Royal Ark Mariners is an English degree conferred on Mark Master Mastons; it is little known in the United States. The supreme body is called a *Grand Ark*; lodges of Royal Ark Marines are *vessels*; to organize one of these lodges is to *launch a vessel*; to open one is to *float an ark*; to close one is to *moor*. Apparently the degree dates from the end of the eighteenth century.

Female Masonry, probably first instituted about 1730, had for a time a nautical phraseology. In *Ars Quatuor Coronatorum*, E. L. Hawkins states: "In 1934 it (female Masonry) had some nautical emblems and vocabulary; the sisters used to make the fictitious voyage from the Isle of Felicity *under the sail* of the brothers and *piloted* by them. It was then the *Order of the Happy Ones*

which comprised the degree of *cabin boy, captain, commodore and vice admiral*. The candidate was made to swear to keep secret concerning the ceremonial that accompanied the initiation. If it was a man he swore to take anchorage in any port where the vessel of the order was already found at anchor. If it was a woman she promised 'not to receive a strange vessel in her port so long as a vessel of the order should there be at anchor.' A split in this order gave birth in 1745 to the Order of the Knights and Ladies of the Anchor."

There is also extant a curious certificate of more than a hundred years ago, issued by the Knight Templar Encampment of Glasgow, Scotland, which attests the conferring of many degrees of odd names, including that of *Ark Mason*.

It is interesting to note that twenty lodges in the United States have the name Anchor; three more have Anchor as part of their name; there are ten lodges called Ark and one (Auburn, Illinois) Ark and Anchor. Four lodges are named Rainbow and there is one Dove lodge, but it was undoubtedly named for the great John Dove, Grand Secretary in Virginia.

In England are several Anchor and Hope lodges and the Anchor and Dolphin Society was once popular.

Anchor and ark both go far back; their roots are in many climes and times; their significance far more than appears upon the surface.

And this, true of many if not of all of its symbols, is one of the intriguing charms of the Ancient Craft!

A SHORT HISTORY

The history of the Order of the Eastern Star extends over quite a period, and yet, in comparison with other organizations of the present time, it is a very young organization.

It may be divided into three eras of development—
 1—from 1850 to 1866 under the leadership of Dr. Robert Morris, who first conceived the idea of the Eastern Star.

2—from 1860 to 1878, under the leadership of Dr. Robert Macoy of New York, who further developed the work.

3—extends from 1876 to the present time, and with its many workers and members has now taken first place among the organizations of the world to which both men and women are eligible.

The Order of the Eastern Star is no part of Masonry, yet its work is co-operative with the great fraternity. And in some states the two organizations work together for the same objects. Only certain relatives of Master Masons are admitted into the Order.

During the first and second eras the work was not thoroughly organized. Neither were all its plans as it is at this time, but the rapid growth and development of the Order depends upon its unity and harmony not only among its local members but harmony and co-operation between states and territories and the support of the Masonic brothers.

From a comparatively small beginning the Order has grown to a vast number of members who must all be the relatives of Master Masons in good standing with their Fraternity. This assured a select group of individuals and when properly supported it assures a development of its members in local uplifts as well as fraternal assistance, both financially and otherwise, to the local lodges where chapters of the Eastern Star exist.

Membership is not supposed to stop with a mere initiation into the rights and mysteries of the organization, but the work extends into various branches. The large membership now assures more work and more enlightenment. Even the average member of the Order realizes how widespread the work is, or what may be accomplished by worth-while activities.

Three distinct organizations assure control of finances and an increasing interest in development.

Each state has its own organization into Grand Chapters which control the finances and affairs of that particular state.

The states are likewise controlled by a General Grand Chapter, organized on November 16, 1876, whose supervision is world wide.

Every chapter within the United States adheres strictly to the regulations of the General Grand Chap-

(* Obol—a Greek silver coin.)

ter, except New York and New Jersey, who chose to control their own methods and finances.

The General Grand Chapter likewise has control in Alaska, in Canal Zone, in Cuba, in the Hawaiian Islands, in New Brunswick, in Nova Scotia, in Prince Edward Islands, in China, in Mexico, in the Philippine Islands, in Yukon, with many chapters in Scotland. All use the same ritual, and all are working along the same lines of endeavor.

There are members in Scotland, in 259 local chapters. Chapters in England, in Ireland, in New Zealand, in Victoria, in New South Africa, added to the rest of the band of workers, makes a vast army of Fraternal workers the world over.

Work is centered in Fraternal endeavor and care

of dependents as well as educational funds for boys and girls who desire an education.

Florida built a Home for their old people at the cost of \$90,000. Missouri erected a chapel at their Masonic Home that cost \$100,000.

Louisiana was the first state to establish an Educational fund.

Other states have Educational funds, Home funds, Relief funds and available funds or all manner of relief work among its dependent members.

Five Grand Chapters own and maintain their own Eastern Star temples. Thirty-five states—or Grand Chapters work with the Masonic Fraternity in caring for their dependents.

THE ORDER OF THE EASTERN STAR

The Order of the Eastern Star is the third largest fraternal body in the world, it is believed, and with its present membership of over two million it may, in a few years become the largest. This would appear to be possible by reason of the fact that the source of membership is Master Masons in good standing, their wives, mothers, sisters, daughters and widows.

As a world Order it consists of four Sovereign Grand Bodies: the General Grand Chapter of the United States and Canada, the Supreme Grand Chapter of Scotland, and two independent Grand Chapters in the United States, one in New York, and the other in New Jersey.

Under the General Grand Chapter, with headquarters in its palatial Temple at Washington, D. C., are 54 Grand Chapters in the United States and Canada. Under its jurisdiction also are Chapters in Puerto Rico, the Canal Zone, Alaska, the Yukon, Hawaiian Islands, Cuba, Mexico, China, the Philippine Islands.

The Supreme Grand Chapter of Scotland embraces most of the British Empire except Canada.

The Rituals of the Eastern Star, like those of Freemasonry, from which teachings they are largely derived, are among the purest concepts of the human mind in its search for light expressive of a secular and a religious brotherhood and sisterhood. Simple yet rich in moral, religious and secular thought, their Logos, veiled in ageless wisdom and the mysteries of the human soul, brings to the members patterns of thinking probably unsurpassed for their purposes.

Robert I. Clegg, the Masonic scholar, said: "Some mystery involves the origin of the Order. To unravel the truth from the entanglement of myth is, with many of these knotty problems, a troublesome and perhaps a never wholly satisfactory task."

Mrs. Minnie E. Keyes, Grand Secretary of the General Grand Chapter for nearly thirty years, has said: "Who wrote the Rituals or whose minds brought them to their present state of perfection is, in the light of what they

are, not as important as the fact that the Order has them for its thought and guidance."

Mr. Clegg states that degrees for women, under the title of "Masonry of Adoption," were in vogue on the Continent of Europe in 1765, and, under the ruling Masonic Body and in the flourishing days of the Empire in France, Empress Josephine headed the Order and many women of the highest standing were active members.

Albert Pike, who took a great interest in this "Masonry of Adoption," made a translation of the Ritual into English with some elaboration. Possessing a profound knowledge of symbolism and philosophy, he pointed out the reason that, in his judgment, existed for the conferring of degrees upon the women of a Mason's family. In the preface to his Ritual of the "Masonry of Adoption," he says: "Our mothers, sisters, wives and daughters cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and so obtain assistance and protection; but by means of which, acting in concert through the tie of association and mutual obligation, they may cooperate in the great labors of Masonry by assisting in, and in some respects, directing their charities, and toiling in the cause of human progress."

Distinctly different from the "Masonry of Adoption" and of American and not of French development, the expectations of Albert Pike have, in no other fraternal associations, been so admirably fulfilled as in the Eastern Star.

The Rituals of the Order are based on five historic female characters of the Bible, the Talmud and Josephus, whose lives exemplify as many Masonic virtues. Their symbolic meanings are as follows:

Jephthah's daughter, "respect for the binding force of a vow"; Ruth, the widow, "constancy, and faithfulness

to right and duty"; Esther, "fidelity to kindred and friends"; Martha, "faith and belief in eternal life"; Electa, "patience and submission under wrongs of persecution."

The Order is engaged in many benevolent activities. They include the exclusive management of fifteen Eastern Star Homes; the management of ten Orphanages; two tuberculosis camps, a Home for boys and one for girls; maintenance of relief and hospital funds, and of student loan funds to help boys and girls to obtain a higher education and employment.

The importance which the Order attaches to the education of the rising womanhood of the world is pointedly expressed by Dr. Charles P. McIvor, who declared: "When you educate a man, you educate an individual; when you educate a woman, you educate a whole family."

The war activities of the Order were marked wherever there was a Chapter. Tons and tons of clothing were sent to the war-torn allied countries. Tons and tons of scrap iron, paper, tin and fats were salvaged for the war effort. Generous contributions were made for relief homes, hospitals, service centers, and other similar public agencies. Over 500 ambulances, in addition to disaster units, Pullman units and station wagons, were donated to the war effort. In every community where there was an Eastern Star Chapter busy fingers knitted hosiery, mittens, gloves and sweaters for the men and women in the war service. Other contributions included gifts of money to veterans in the general hospitals, and such items as plastic limbs, wheel-chairs, earphones, loud-speakers and radios, which were taken

to the hospitals and USO centers personally. In some instances entire rooms were fitted out by Star Chapters, especially at USO centers. Literally millions of untiring hours were devoted to the happiness and welfare of members of the Armed Forces in hospitals and USO centers by the Stars, in baking and serving sandwiches, cookies and knickknacks, and also in providing entertainment such as dancing and music.

Some nine million surgical dressings and approximately one million garments were made through the efforts of the Eastern Star members and turned over to the Red Cross. Thousands of letters and magazines were addressed and mailed to all parts of the world to members of the armed forces. Some \$48,000 were sent to the starving children in China. This was largely raised by a plan inaugurated by Mrs. Keyes, which she named the China Bowl. One jurisdiction of the Order raised \$10,000 from freewill offerings for prisoners of war.

Approximately \$13,000,000 was invested in war bonds by the various Chapters and Grand Chapters, exclusive of individual investments of members.

As intimated above, the reasons for such outstanding devotion to the welfare of mankind and the rapid growth of the Order of the Eastern Star are obvious, for its teachings are embodied in those of Freemasonry, and the women who compose the greater portion of its membership were reared in a moral atmosphere and in the Protestant Church, free from dogma, superstition and intolerance, which suppress the finer, richer indwellings of the mind.—E. E. R., in *The Virginia Masonic Herald*.

IDEALS

By WILLIAM RILEY FRANKLIN

Ideals are the architects of character, the cornerstones of achievement. They are the higher motives that enable us to accomplish great things in business, in science, in affairs of state, and in every branch of human endeavor.

Ideals offer us rational reasons for meeting and solving the problems of life and living, since trouble and obstacles encountered as we press on toward our goal and overcome are means to an end. Without these visionary incentives to trial and struggles we are rarely rewarded and life's efforts become colorless and commonplace.

Ideals are the most important things of life because they enable us to vision and feel security in an expectancy of success. They enable us to enjoy an inner freedom—a richer philosophy. It may be truthfully said that a man attains no more than the time set by his ideals for they are the measure of his success.

As long as he views only the barrenness of the mesa, he will never see the grandeur of the hills. Just as soon as that same man plans his course by a perception of some finished work, which inspires him to do still greater things, he will suddenly be lifted in mind and spirit

from his lowly position and be gloriously carried to heights of loftier achievements.

"Who has not cursed the day of small talk?"

Low aims and shallow thoughts are the real tragedies of life. To rise above the environment of birth should be the natural ambition of everyone, yet, unless the spiritual and cultural items are born and matured in the light of Christianity, one is not apt to do so.

If you would accomplish anything in life worth while and have a measure of happiness, then choose an idea, be loyal to it, fight for it with an abiding faith, and, in time, the realization is apt to come. Though it may never come, it matters not.

Perhaps it is best that you never fully attain all your ideals. However, you will be a better person because of those ideals, because of the struggle you have made, and perhaps somewhere along the way you will have found mansions more beautiful, more satisfying than anything you might have earlier dreamed of or hoped for, even in your widest imaginings.

Yes, ideals are the architects of character, the blueprints of your very soul.—*The New Age*.

THE GREEN DRAGON TAVERN

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In the early days of Freemasonry in England and subsequently in America, lodges met in inns and taverns.

These were not of the often casual type which the automobile has made so popular in this country; the early inn and tavern was often the largest and most substantial edifice in a town. It was often built with a large room expressly for meetings of societies, clubs, circles, groups of many varieties and characters.

A writer of the 17th Century stated: "Taverns are the busy man's business, the melancholy man's sanctuary and the stranger's welcome." Eminent men met in taverns in London to discuss problems of science, religion, government, philosophy. Macauley said: "The coffee house was the Londoner's home and those who wished to find a gentleman commonly asked not whether he lived in Fleet Street or Chancery Lane but whether he frequented the Grecian or the Rainbow," in which tavern it may be noted met Lodge 75 in 1731, of which Henry Price, "Father of Freemasonry in America," was a member.

In the time which the Mother Grand Lodge in London was former (1717) lodge not only met in inns and taverns but often described themselves by their meeting place.

The four old lodges which formed the Grand Lodge, in London, can be described, as they were by Robert Freke Gould, noted English Masonic historian as:

Original No. 1, "Kings Arms," St. Paul's Churchyard.

Original No. 2, "Rose and Buffler," Furnival's Inn.

Original No. 3, "Queen's Head," Knave's Acre.

Original No. 4, "Horn," Westminster.

Other famous taverns associated with the beginnings of organized Freemasonry in London are "Goose and Gridiron," "Rummer and Grapes," "Apple Tree," "Cheshire Cheese," etc.

In America the same practice continued; our early lodges met in inns and taverns long before the first Masonic Temple was built.

The first meetings of the Grand Lodge of New Hampshire were held in "The Earl of Halifax" tavern, in Portsmouth. In 1738 a lodge was holden at the "Harp and Crown" in Charleston, South Carolina, as reported in the South Carolina Gazette. The New York Gazette in 1739 advertised the meeting of a lodge at the "Montgomery Arms Tavern." Lodge No. 18, Dover, Delaware, was opened and established "at the Sign of General Washington," Dover. The first lodge on record in New Jersey, St. John's in Newark, met in "The Sign of Rising Sun" tavern in 1761. An early lodge in Providence, Rhode Island, met in the "White Horse" and later in the "Town Crowns" tavern. The Grand Lodge of Massachusetts met many times in the "Bunch of Grapes" and in the "Royal Exchange" taverns.

Most famous in American Masonic annals, however, is the "Green Dragon Tavern" in Boston, built at the end of the seventeenth or beginning of the eighteenth century. No actual picture of it exists; a picture drawn from contemporary descriptions, and corrected by old residents of Boston who had seen the old structure before its demolition shows it to have been a substantial house of two stories and a mansard roof upper story with dormer windows.

It was perhaps fifty or sixty feet front and forty or fifty deep. There was a great chimney at each end. Inside was the famous "Long Room"—apparently a room the length of the house, in which not only St. Andrews Lodge, but many societies, clubs and associations met. Behind the tavern was a garden and pond; in good weather, when the lodge was called from labor to refreshment, meals were served in the garden in sight of the pond.

The tavern was sometimes called the cradle of the Revolution, because of the noted Revolutionary figures who there gathered, and the great event—the "Boston Tea Party"—which was there planned.

Between 1775 and 1792 Freemasonry in Massachusetts was largely nourished in the Green Dragon Tavern, particularly St. Andrews Lodge and its Masonic activities.

St. Andrews Lodge is believed to have been organized in 1752. There is no evidence to attest the fact, except circumstantial evidence, but it was here, four years later, that it reorganized under a charter from the Grand Lodge of Scotland. St. Andrews would likely not have chosen this place for that reorganization had they not been accustomed there to meet. It did meet in the Green Dragon Tavern—soon to be called Freemasons Hall—until 1818 when it moved to the "Exchange Coffee House."

Here, too, the Massachusetts Grand Lodge was organized on St. John's Day in Winter, 1769, with the great Joseph Warren, who was to fall at Bunker Hill, as Grand Master. This Grand Lodge continued here to meet until the union with St. John's Grand Lodge in 1792.

The old tavern was bought by St. Andrew's Lodge in 1764 and a large Square and Compass was erected on its front—it was this which led to the renaming of the tavern. The tavern resumed its old name when the lodge moved to the Coffee House.

Our forefathers were more particular as to the celebrations of the feasts of the Sts. John than we moderns: St. John's Day in winter (December 27) and St. John's Day in summer (June 24) were religiously kept by Colonial Masons.

A note will suffice to show the importance of these festivals in Grand Lodge eyes. At the annual communication of Grand Lodge, December 3, 1773, the record reads:

"The Most Worshipful Master (Warren) then desired the opinion of the Grand Officers present with respect to celebrating the Feast of St. John the Evangelist, 27th instant.

"Motioned and Seconded, The Feast be Celebrated the 27th instant, at Masons' Hall (at the Green Dragon).

"Voted, Brothers Bruce, Proctor (and) Love.

"Voted, The Festival be advertised in the Public Prints."

In the "Boston Evening Post," of December 20, 1773, the following advertisement appeared.

"The Brethren of the Honorable Society of Free and Accepted Masons, are hereby notified, That the Most Worshipful Joseph Warren, Esq., Grand Master of the Continent of America; intends to Celebrate the Feast of St. John the Evangelist, on Monday, the 27th of December Inst. at Free Masons' Hall (at the Green Dragon), Boston, where the Brethren are requested to attend the Festival.

"By Order of the Most Worshipful Grand Master.
Wm. Hoskiss, G. Sec'y.

"N.B. Tickets may be had of Mess. Nathaniel Coffin, junr., William Mollineaux, junr., and Mr. Daniel Bell.

"The Table will be furnished at Two o'clock."

This "Feast" was held in the Long Room of the Green Dragon on the 27th, and the record names as being present, "M. W. Joseph Warren, Esq., Grand Master; Hon. Wm. Brattle, Esq.; Rev. Dr. Samuel Mather; Worshipful Joseph Webb, Esq.; and thirty-eight others, including the Grand Officers."

This is not the place nor is there space to retell much of the early Colonial sentiment against Great Britain which culminated in the War of the Revolution. There was a long period of preparation, a time during which resentment at many of the acts and enactments of the mother country seethed and fomented, spread and became more intense throughout all the Colonies. Anti-British sentiment was particularly rife in Boston.

England began to bring things to a head by sending two regiments of troops to Boston, partly to quiet "the radicals" and partly to aid in the enforced collection of taxes. Boston was then a city of some twenty thousand people; a prosperous colony. Its citizens had the stiff-necked independence of the New England descendants of the Pilgrims, pioneers who fought Indians and cold, poverty and the wilderness, for the right to be independent and worship as they pleased. They were hardy of character and stern of justice.

Bostonians in general and Masons in particular resented the British troops. There was doubtless much baiting and persecution of individual soldiers by hoodlums and riff-raff, but the resentment of the solid citizens of Boston was probably hardest to bear.

All this culminated in the "Boston Massacre" when

on March 5, 1770, a riot occurred in which British soldiers fired on citizens and killed four.

As an immediate result Great Britain withdrew the troops and repealed many of the many objectionable taxes—but not the tax on tea!

The patriots were determined that no tea should be landed to be sold, with the tax for the benefit of the East India Company added. Tea ships were sent home from New York and Pennsylvania, and others were interned in Charleston but the governor refused clearance papers for three tea ships in the Boston Harbor.

Many political associations and clubs met at the Green Dragon tavern. Of these some were small, some large, some formed of men of trade or craft, some of men from various walks of life. Among them were "The North-End Caucus" largely made up of North-end mechanics and the "Sons of Liberty."

Warren was a member of one—perhaps both—as were Revere and other noted members of St. Andrews Lodge.

It is not possible to prove that the "tea party" was a St. Andrews Lodge idea, or that it was executed entirely by members of the lodge. It was probably a combined action by the "North-end Caucus" men, the "Sons of Liberty," members of St. Andrews Lodge and there can be no doubt that whole plan was made, and doubtless rehearsed, in the "Long Room" of the Green Dragon tavern.

John W. Barry, Iowa, told the story briefly and well in "The Builder, 1916."

"Mistaking the attitude of the Americans, as well as that of their King, The English East India Company had offered to refund the tax by selling tea at a less price in America than in England. The King insisted on his claimed right to tax without consent. So Burke's resolution of conciliation was voted down in England's Parliament by 270 against 78. The issue was joined: England claimed the right to tax without consent; the Americans denied such claim. England said: 'Land the tea—a gathering Dec. 16, 1773, in 'The Old South-Meeting House' said 'No.' A messenger had been sent to Milton to urge Hutchinson, the King's representative, to order the tea back to England. Long after dark his refusal was delivered by Rotch the messenger. At once Adams announced: 'The meeting can do nothing more to save the Country.' When the church doors opened there were 40 to 50 men disguised as Indians. Says Avery, 'in two or three hours, 342 chests of tea valued at about 1800 pounds sterling were emptied into the sea.'

"The smoothness of the performance suggests a master playwright and many rehearsals. When the work had been completed the crowd quietly dispersed, and before daybreak Paul Revere was riding fast to Philadelphia with the glorious news that 'Boston had at last thrown down the gauntlet for the King to pick up.'

"The 'Sons of Liberty' met at the Green Dragon Tavern where St. Andrew's Lodge also met regularly.

This was the lodge of Paul Revere and Joseph Warren. It was a 'North-End Lodge' whose secret meetings alternated with the 'Sons of Liberty,' who controlled all the early Revolutionary movements. The men were the same in both.

"The record of that lodge on Nov. 30, 1772, showed only seven members present and in the record is this statement: 'M.B. Consignees of Tea took up the brethren's time.' On December 16, the secretary, after noting that the lodge closed until the next night, makes the T entry thus: 'On account of the few members in attendance' and then fills up the page with the letter 'T' made big. Gould says this record is the only one of that now famous Tea Party at Boston.

"That Tea Party was as dignified a Masonic event as the laying of a Corner Stone—as indeed in very truth it was. Here is what that eminent authority John Fiske says of it:

"For the quiet sublimity of reasonable but dauntless moral purpose, the heroic annals of Greece and Rome can show no greater scene than House witnessed on the day that which Old South-Meeting (night) when the tea was destroyed."

"Avery says: 'An authoritative answer to the oft asked question, 'Who emptied the tea?' has never yet been given. But Paul Revere was well on his way to Philadelphia before morning."

Who made up the band of "Indians" who threw the tea into Boston Harbor on December 16, 1773? There is no authentic record. But historians are convinced

from circumstantial evidence that the Mohawk Indians who made cold tea of Boston Harbor included Joseph Warren, Paul Revere, Samuel Adams, Joseph Webb, Thomas Melville, Adam Collson, Henry Purkett and Samuel Peck.

It is stated as a matter of fact by some historians that among the St. Andrews Lodge members of the tea party were Collson, Chase, Gore, Ingollson, Peck, Proctor, Purkitt and Uran. Over emphasis on incidents alone is decried by all historians; it is the overall picture, not the highlights, which must be studied to see the correct perspective of an era.

The Boston Tea Party was such an incident. There would have been a Revolution without it. The Green Dragon Tavern, its "Long Room," the North End Caucus," "the Sons of Liberty" and St. Andrews Lodge did not cause the revolt of the American Colonies.

But they helped. They crystallized sentiment. They produced a happening which had all the inspiration which mystery, picturesqueness, patriotism and daring could add. They did something which has rung down through the years as an expression of the determination of Colonial Americans not to be slaves. They produced a deathless story for posterity.

It is, therefore, with considerable pride that Freemasons can recall the Green Dragon Tavern, and exult that in days when a brave heart and a determined spirit were essential if the United States was to come into being, Freemasons were in the front ranks of those who said "No one shall pay tax on this tea!"

The Craft at Work

THREE GENERATIONS

Out at Cannon Falls, Minnesota, Oriental Lodge No. 34, A. F. & A. M., presents an interesting item. Brother E. A. Dibble became a member of this Lodge in 1885, and its Master in 1901, 1902 and 1906. He has twin sons, Willard A. and Willis E., upon both of whom he conferred the 3rd Degree.

Willis E. Dibble became Master of Oriental Lodge in 1918 and 1919, and Willard A., Master in 1920 and 1921.

Willard A. Dibble has a son, Willard A., Jr., and he became a Master Mason in his father's Lodge in 1940. His grandfather and his father conferred the Master Mason Degree.

In December, 1946, when Willard A., Jr., was installed in the office of Worshipful Master, his grandfather, E. A. Dibble, was the Installing Officer and his father, Willard A., Sr., was the Installing Marshal.

Thus three generations of one family represent 141 years of Masonry in Oriental Lodge, and have been Masters of the Lodge.

THE BOSS

Elmer L. Webb, of the firm of Webb Brothers, Escondido, California, had the unique experience of petitioning through one of his employees for the Masonic Degrees in Consuelo Lodge No. 325, F. & A. M., and then being initiated, passed, raised and coached by his own employees who performed the lodge ceremonies. Mr. Webb received the Master Mason Degree on March 28, 1949.

CARTER GLASS, JR.

On the evening of April 15, 1949, members of the Carter Glass Class of Scottish Rite Masons, named in honor of the late Carter Glass, 33°, attended Hill City Lodge No. 183, Lynchburg, Vir-

ginia, where they raised Carter Glass, Jr., to the Sublime Degree of Master Mason. Mr. Glass was presented with a Masonic Bible and a Masonic emblem at the conclusion of the ceremony.

FAMILY

Ten members and relatives of the Mast family recently participated in conferring the Master Mason Degree in Landmark Masonic Lodge No. 253, Esparto, California, upon Jack Mast. With the exception of one of the brethren, all who worked in the degree were Past Masters of Landmark Lodge.

RAINBOW

On April 6, 1949, all the Assemblies of The Order of Rainbow Girls of Oklahoma stopped whatever they were doing and attended the church of their choice in honor of Founder's Day, which was April 6, 1922.

The Rev. Mark W. Sexton, 33° and

Past Grand Master of the Grand Lodge, who for many years was pastor of the Christian Church at McAlester, Oklahoma, was the founder of the Order. He remains as active in its promotion as his health will permit, and he is expected to be present at the annual Grand Assembly of the Order of the Rainbow to be held in Guthrie, June 6th, 7th and 8th. The Order is now active in 45 states, Hawaii, Panama Canal Zone, Australia, Alaska, Canada, Mexico, and Cuba.

NEW TEMPLE

Southport Lodge No. 270, Southport, Indiana, turned the first shovel of ground for its new Masonic Temple on March 26, 1949. This was made possible by the gift of six acres of land for the purpose by William H. Burkhart who turned the sod during the ceremonies.

THREE NEW LODGES

Masonry in Pittsburgh, Pennsylvania, witnessed an historically important occasion when, on May 14th, three new Lodges were constituted in that city by the Grand Lodge of Pennsylvania. It is doubtful that as many Lodges have been constituted at one time and place elsewhere in the country in recent years. The last similar instance in Pennsylvania occurred in Pittsburgh also, and marked the dedication of the present Masonic Temple there in 1915.

The day-long ceremonies constituting these new Lodges were conducted by the Most Worshipful Grand Master, George H. Deike. The Lodges were named William McIlroy No. 758, Pleasant Hills No. 759, and William B. Tipton No. 760.

We often expect too much of Masonry, and we always expect too much of Masons. Masons are human beings, and Masonry can only make the Mason the best of his kind. The Masonic Order, therefore cannot be any better than the men who compose its membership, but Masonry never made a man worse, and it has made many men better than they would have otherwise been by carrying out its teachings.

IMPOSTER ARRESTED

Patrolman Ed Burnett of the Louisville Metropolitan Police force picked up a man listed as Roy Rucker, of Defoe, Kentucky, on a charge of disorderly conduct because he was shouting at people on the street. The officer noted a Masonic ring on one of Rucker's fingers. When asked if he were a Mason, Rucker responded: "Sure, I am a Mason." But it turned out that he was not, so Officer

Burnett, himself a Mason, placed another charge against Rucker, based on a little known law of Kentucky which reads: "... Masons ... or other similar secret societies ... without being entitled to wear or use it under the regulations governing the organization, shall be fined not more than \$20, or be imprisoned for not more than 30 days, or both." Rucker told the police that he had bought the ring from a pawnshop.

BOYS GET \$135,000

The Omaha Masonic Home for Boys in Nebraska was left a bequest of \$135,000 by the will of Mrs. Flora W. Printz, who passed away last July. The final order for distributing her estate was signed last March. The bequest will be administered as a trust, with the income going to the Masonic Home, it was stated by the court.

LEGEND OF ROSLYN CHAPEL

By J. Fairbairn Smith, F.P.S.

One of the most interesting of Masonic legends is that connected with the now famous Prentice Pillar of Roslyn Chapel, in Scotland. William St. Clair, Laird of Roslin or Roslyn, built Roslyn Chapel in the year 1445. His workmen were probably imported from Northern Spain.

The word Prentice is an archaism, or rather a vulgarism intended to mean Apprentice. It is found in all the Old Records, however, it is now never used except in connection with the subject of this article—The "Prentice Pillar" of Roslyn.

This beautiful and ornate pillar is located in the Southeastern part of the Chapel of Roslyn Castle and consists of a plain fluted shaft having a floral garland twined around it, all exquisitely carved out of the solid stone.

The legend of the Pillar states that the Master Mason who had charge of the erection of the chapel, being unable to understand the designs for the column, had gone to Rome to consult the architect, or possibly for some other reason. During the absence of the Master, an apprentice, the only son of a widow, conceived the idea that he could chisel the design and complete the pillar.

This he did, and in due time it was set in its place at the entrance of the crypt. When he learned that it had been wrought by an Apprentice, he became so enraged that he picked up a heavy setting maul and struck the workmen on the forehead, killing him instantly. This cruel deed caused so much indignation among the workmen that they recorded

the evidence of their wrath in several heads carved in stone, one of them having a deep scar on the right temple. These are commemorative of the skilled but unfortunate Apprentice.

Three heads are shown at the Chapel as representing those of the Master, the Apprentice with the gash in the forehead, and the widowed mother.

—The Masonic World.

INSPIRING MESSAGE

What is the object of the Craft? That question has been asked many times, and varied and interesting have been the answers, but probably no more inspiring answer has been given than the one which was found among the papers of the late Prov. Grand Master of Sussex, Major R. Laurence Thornton. It was written in his own handwriting and was as follows: "The object of Freemasonry is, first of all, to perfect the individual and to guide mankind towards better and more harmonious development. It teaches that the first duty of mankind is to dedicate itself to the welfare of human society and to sacrifice itself if necessary. It searches for the sentiments common to all men, in order to unite the nations and pursues the object of destroying the prejudices which are the source of enmity between nations. It strives to bring these principles into effect in social life and gives support and help wherever efforts are being made to further the welfare of mankind." This was read to those assembled at the annual meeting of the Provincial Grand Lodge of Sussex by V. V. Bro. the V. Rev. A. T. A. Naylor.

DUTCH MASONRY

Dutch Masonry has grown to 3,500 members, after dwindling to 2,700 during the war. Last September it consecrated the Masonic Temple at Amsterdam, which had been devastated during the war. The Grand Orient of the Netherlands is at present the only recognized Grand Body on the Continent.

CORNERSTONE LAYING

There are some who may object to Masonry's participation in public cornerstone laying, says the New Age, on the ground that the Craft is thus favored over other benevolent and fraternal institutions, but be it remembered that Masonry alone has a symbolic ceremony for laying cornerstones, a ceremony filled with significance that has come down through the ages from the early days of the Cathedral builders. Furthermore, Freemasonry is essentially non-sectarian.

On its membership rolls are men of all religions and schools of thought—men who profess a belief in God. This fact may be questioned, but it is nevertheless true.—*The Masonic News*.

FELLOW

In the translation of the Bible, 1549, we find the following passage: "And the Lord was with Joseph, and he was a lucky fellow, and continued in the house of this Egyptian, his master." (Gen. xxxix). "Of Moses, the fellow that brought us out of the land of Egypt, we know not what is become." (Exod. xxxii).

Fellow was formerly a common name for companion, either male or female. Jephtha's daughter desires that she may go upon the mountain with her fellows (Judges xi. 37); and in Psalm xiv. 15 we read, "The virgins that be her fellows shall bear her company."

The Anglo-Saxon word for fellow is felaw. The Harleian MSS. divides Masons, Maisters and felows. From this has criginated the modern title of Fellow Craft, given in the Second Degree of Speculative Freemasonry.

CHARLES H. JOHNSON, N. Y. A BIOGRAPHICAL SKETCH

Charles Henry Johnson was born of Danish ancestry in Brooklyn, New York, October 13, 1870. He attended the public school in Brooklyn, but on account of the long illness of his father and the limited means of the family, he left school before his 12th birthday. Employed as an office boy, he went to evening school and also studied shorthand and typewriting. For several years he was employed as a stenographer in a New York City law office.

In 1899 he went to Boston, entering Harvard College, graduating in 1902, A.B., *cum laude*, and also in the same year graduating from the Boston University School of Theology with the degree of S.T.B. In the fall of that year he began his connection with the Charity Organization Society of New York City, and since that time he has been engaged in welfare work.

In 1894 he married Miss Elvina Peterson of Minneapolis. They had one child, Orville Parker Johnson, who was a second lieutenant in the 26th Division when he was killed in action, July 18, 1918, at Chateau Thierry.

Bro. Johnson has had a long and varied experience in the finer duties of citizenship connected with charity and the uplift of mankind. His public record is:

Boston University, S.T.B.; Harvard, A.B. *cum laude* Alfred University, LL.D., 1915; N. Y. State Commission for Mental Defectives; N. Y. State Commission to Examine Laws Relating to Child Welfare; assistant secretary, Charity Organization Society; Past President, American Prison Association; Past President, Albany Rotary Club; New York Rotary Club; Past President, Albany Y.M.C.A.; Director, New York Y.M.C.A.; National Council Boy Scouts of America; Superintendent, St. Christopher's Children's Home; Deputy Warden of Sing Sing Prison; representative of American Relief Association in Russia and the Near East (1922); representative of the United States and State of New York at International Prison Congress, London (1925), and of the United States at Budapest (1930); Superintendent of State Reformatory, Cheshire, Conn.; Superintendent of Albany Orphan Asylum; N. Y. Committee on Child Labor; Past President, National Conference of Juvenile Agencies; Past President, N. Y. State Conference of Charities and Correction; Past President, Board of Visitors, State Training School for Boys; Fort Orange Club; Albany University Club; Harvard Club; National Republican Club, and Union League Club of New York.

Masonic Record

Past Master, Ancient City Lodge No. 452, Albany; Past Grand Master (1930-1932); Grand Secretary, 1932 to present time; Past High Priest, Capitol City Chapter No. 242, R.A.M. Albany; Past Master DeWitt Clinton Council No. 22, R. & S. M., Albany; Past Grand Master, Grand Council R. & S.M. of New York; General Grand Master of General Grand Council R. & S.M.; Past Commander, Temple Commandery No. 2, K.T., Albany; Past Master of Lodge of Perfection, Valley of Albany; 33°, A.A.S.R.; Sovereign St. Paul's Conclave, Knights of Red Cross of Constantine; Past Prior Knickerbocker Priory No. 3, Knights of the York Cross of Honour, and Past Grand Master General of the Convent General of the United States; Past Master of the American Lodge of Research, New York, and Past Potentate of Cyprus Temple, A.A.O.N.M.S.

GRAND LODGE OF MASONS IN MASSACHUSETTS

GRAND LODGE DUES

April 30, 1949

To the Brethren:

On March 9, 1949, Section 332 of the Grand Constitutions was amended to read as follows:

SECTION 332, *Dues to Grand Lodge*
Each Lodge shall pay the Grand Lodge five dollars for each candidate initiated, and shall receive from the Grand Lodge as many diplomas as it may make Master Masons.

SECTION 332A, *Grand Lodge Dues*
Each Lodge shall pay, annually, to the Grand Lodge for its charitable uses and support the sum of three dollars for each of its members, such payments to be made at such times, in such manner, and with such appropriate credits for dual memberships, remissions of dues, or other causes, as the Board of Directors of the Grand Lodge may from time to time prescribe. The per capita payments hereby established shall be assessed by the lodge upon its members in addition to any lodge dues.

SECTION 332B, *Prepayment of Grand Lodge Dues*

Any member may prepay all future Grand Lodge dues by remitting direct to the Grand Lodge the sum of one hundred dollars, less one dollar and fifty cents for each year of attained age in excess of age twenty-one, and thereafter no further assessment shall be made by the Grand Lodge upon said member or upon any Lodge on account of said member. All monies so paid to the Grand Lodge shall be used by it exclusively for charitable purposes and no refund shall be made on account of the death or dimit of the member or for any other purpose. The investment and expenditure of all funds received for Grand Lodge life memberships shall be under the direction of the Board of Directors. Unless otherwise voted by the Grand Lodge, expenditures from the principal of the funds shall not in any one year, exceed a sum equal to three dollars for each life member.

By this amendment, the Grand Lodge Dues become \$3.00 per year beginning September 1, 1949, and an optional provision is made for prepayment of Grand Lodge dues for life, if desired.

Issued by order of the Grand Master.

Fraternally yours,

FRANK H. HILTON

Grand Secretary

THREE STRINGS

In a sermon, Dr. Harry Emerson Fosdick spoke as follows:

"Once when Ole Bull, the great violinist, was giving a concert in Paris, his A string snapped and he transposed the composition and finished on three strings. That is life—to have your A string snap and finish on three strings. How many here have had to test that out? Some of

the finest things in human life have been done that way. Indeed, so much the most thrilling part of the human story on this planet lies in such capacity victoriously to handle handicaps that, as much as I would have liked to hear Ole Bull with all the resources of a perfect instrument at his command, if I could have heard him once I should choose to have heard him when the A string snapped and he did not rebel or pity himself or quit, but finished on three strings."

WORD "FREE" IN FREEMASONRY

Wherein does the word *Free* fit into the word *Freemasonry*? Many have asked the question over the years and many answers have been given. One of the most illuminating is that of the Rev. Clyde O. York, Grand Chaplain, F. & A. M., of Indiana. Writing in the *Indiana Freeman*, he calls attention to the fact that the words *free* and *freedom* have been rather loosely defined in practice, if not in dictionaries, in recent years, in some instances even being treated as though they were synonymous with license.

The Grand Chaplain points out that was not the case a couple of centuries ago. Then it meant self-discipline in order that all might enjoy freedom.

He then points out that Freemasonry is not free. For instance, it is not free financially, "for any group that is dedicated to the relief of fellow workmen, and to the widow and orphan, is bound financially." Neither is it free morally, because any candidate who has become a Master Mason and taken upon himself the vows of brotherhood and morality "is confronted with restraint and discipline to obey those covenants." Nor is the Institution free of criticism, because "those who stand without are ready to suspect where they do not know, and to criticize when they do not understand."

Doctor York then related an incident of a friend who had been raised to the degree of Master Mason. This friend remarked that his joining Masonry was going to make a difference in his life. Doctor York rejoined that it ought to make a difference, "but it won't be easy. It won't be free, and it ought to cost something," because "nothing cheaply gained is ever dearly cherished. Freemasonry ought to cost us something—and if it doesn't, then we, not it, are failing."

AUSTRIA

The latest from Vienna, Austria, is that the Voltaire Lodge of Perfection has resumed labor, with Carl Helmke, Kaas-

grabengasse 19, Vienna XIX, Austria, Venerable Master, and Albin Schwab, 32 Sieveringstrasse, Door 5, Vienna XIX, Secretary.

On last Maundy Thursday, the brethren gathered for the purpose of reawakening the Rose Croix Chapter "Mozart," but no notice was received as to who the officers are.

The Scottish Rite Bodies have had a medal struck in honor of Dr. Karl Woppler, who was Grand Commander up until the time of his unfortunate death.

The Grand Commander, Dr. Ferdinand Rangetiner, has the position of Representative of a Supreme Council near the Supreme Council of Austria, which is, of course, now in the process of being revived.

VOLTAIRE

Voltaire, the friend of Benjamin Franklin, was made a member of the Masonic Lodge of the Nine Sisters in his presence in 1778, shortly before Voltaire's death, in Paris, France. He had been maligned by Roman Catholic prelates as an atheist, but he spoke these words: "I die adoring God, loving my friends, not hating any enemies and detesting superstition." This, "his final testament," said one of his biographers, "leaves to us his whole creed."

NATURAL LODGE ROOM

Tradition tells us that our ancient brethren met on the highest hills and in the lowest valleys, with the earth as the mosaic pavement and the starry heavens as the proper and only covering of their Lodge. Such spots were held to be sacred. In such rare places, sacrifices were offered from the most ancient times. There is something weird yet beautiful and enchanting about such a natural scene. It invited speculation and wonderment to the untutored primitive mind. To the cultured mind such spots are no less enchanting and alluring than they were to the ancients.

Doubtless, it was in commemoration of the habits of our ancient brethren, as well as a call of the soul to its own richer beauties, that caused Golden Rule Lodge of Stanstead, Quebec, to ask William M. Wilson, the first Grand Master of the Grand Lodge of Canada, for a dispensation to hold once in every year a Lodge on the top of Owl's Head Mountain, at Lake Memphremagog. The altitude of the mountain is 2,480 feet above the level of the lake. At its top, resembling the crater of a volcano, is a great ravine extending due east and west, surrounded by massive rock walls, af-

fording perfect appointments for conducting the secret work of a Masonic Lodge, free from eavesdroppers and cowans.

The dispensation was issued in 1857, and the first meeting was held on the mountain on July 14th. Each year since then a meeting has been held there. The meeting place is difficult of access, as the ascent is hazardous, and at some points ropes are stretched to assist the brethren in their climb.

All Sorts FINGERPRINT

A pharmacist's mate was getting ready to fingerprint a recruit.

"Wash your hands," he ordered the boot.

"Both of them?" asked the novice.

The pharmacist's mate thought the question over for a moment.

"No," he said. "Just one. I want to see how you do it."

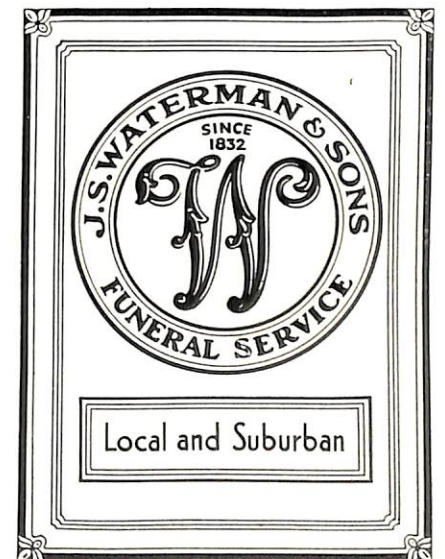
PERSEVERANCE

A life insurance agent called on a big business man at the close of a busy day. When the agent had been admitted, the big fellow said: "You should feel honored, highly honored, young man. Do you know that today I have refused to see seven insurance men?"

"I know," said the agent. "I'm them!"

Prospective Buyer: inspecting new home being built. "This house doesn't look any too strong."

Contractor: "Well, you've got to consider we haven't got the wall paper on yet."



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